APHORISMES.

OR,

CERTAINE SELECTED POINTS OF THE DOctrine of the Iesuits, with a treatise concerning their secret practises and Close studies.

ALL TAKEN OVT OF THE WRITINGS, SAYINGS, AND publike Acts, of the Iesuits and other Popish Doctors.

Psal. 2. Verse 10, 11.

Be wise now yee Kings, be learned yee Iudges of the earth. Serue yee the Lord in feare, and reioyce before him in trembling.



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1609.

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To the Reader.



E doe exhibite and offer vnto you, in forme of ſhort Aphoriſmes, and ſet before you certaine Doctrines of the Ieſuits, and other turbulent Papiſts (by which, true Chriſtianitie is moſt filthilie corrupted, the publicke peace diſturbed, and the bands of humane ſocietie diſſolued:) the ſame being taken out of their writings, ſayings, yea and out of their publike Acts. And this we doe, becauſe that of late, certaine politicke perſons, addicted to the Roman Catholicke religion, did (when ſome ſuch things as theſe are, were alleaged) in a publick conuention denie that they had heard or read, any ſuch things to be ſpoken or written, by the Ieſuits, or other Roman Catholick Doctors. That ſo thoſe good men, for ſooth, and others, (who hitherto haue had no great care to find out, what troubleſome, and abſurd things, theſe defenders of the popiſh religion, and flatterers of the Romiſh Sea, doe teach) might

vnderſtand ſome part of them, by theſe Aphoriſmes, and their owne allegations, and therefore alſo might abhorre theſe Doctors, and their Doctrines, and no longer tollerate them. We doe therefore intreat all that ſhall read theſe Aphoriſmes, and that for Chriſt his glories ſake, and their owne ſaluation, that they would not grieue the holy ſpirit (which doubtleſſe, in many of the readers hearts will teſtifie that theſe Doctrines, are contrary to the word and will of God, and pernicious to humane ſocietie;) neither yet put out in themſelues the cleare light and ſparks of the ſame bleſſed ſpirit, but rather together with vs acknowledge and imbrace, Gods holy truth.

Our moſt mercifull God, daylie more and more inlighten vs all, yea euen the Ieſuits themſelues, and their fellow Souldiers, with the acknowledgment of the truth: and increaſe in vs Chriſtian Charitie, that both in this life and that which is to come, we may all ſincerely ſerue and praiſe him.

To this eternall and moſt mightie God, the God of peace and loue, be all euerlaſting honor and glory.

Amen.

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II. Yea, and to deceiue Catholike Magistrats.

III. And therefore much more Catholikes Subiects.

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OF

OF THE FIRST CHAPTER,

The firſt Aphoriſme.

THE Biſhop of Rome hath all manner of power, both ſpirituall and temporall: alſo, he hath authority, to command, and to forbid, and to proſcribe, or to excommunicate: likewiſe, he hath the right of puniſhments, of election, and of the viſar-ſhip of the Empire. Yea he hath power, to ordaine al maner of Magiſtrats, and to depoſe them, euen the very Emperors themſelues, Kings, Princes, &c. And hee hath the like power ouer all other ſtates, and degrees, & their ſubiects. And theſe things muſt be held for Articles of the faith. And whoſoeuer approueth not theſe things, or beleeueth them not, he is to be taken for a deteſtable Heretike.

BOniface the eight, *in c. vnam ſanctam, Extrauag. de Maior. & obed.* ſaith, that both the ſwords, to wit ſpirituall & temporall, are in the Popes power: and the Kings, Captaines, Souldiers, and all (as being his ſubiects) muſt vſe the ſame at the Popes beck, or pleaſure. And that the ſpirituall power, is to ſet vp the earthly, and to iudge whether it be good, or no, becauſe it is written *Ier.* 1. I haue this day ſet thee ouer nations, and kingdomes: as on the other ſide, that the Pope muſt not be iudged by any man, becauſe it is written, the ſpirituall man iudgeth all things; but he himſelfe is iudged of no man. 1. *Cor.* 2. And in the ſame place, Boniface concludeth: wee de-

declare, shew, determine, and pronounce, to euery humane creature, that they must altogether, and that vnder necessity and paine of saluation, be subiect vnto the Bishop of Rome.

With Boniface the eight there doe agree, and hold the premisses. *Innoc. 111. in c. sollicita 6. De Maior. & Obed. & in c. Venerabilem 34. De Elect. & El. pot. Inno. 4. in c. ad. Apostolica. 2. de sent. & re iud. in 6.*

Platina, *in the life of Gregory* the 7. who before was called Hildebrand, pag. 67. where Gregory saith, Hold on yee Princes of the Apostles, & confirme by your authority, that which I haue spoken, that all men may now at the last vnderstand, that we, euen we, haue power, to take away, and to giue, Empires, Kingdomes, Principalities, & whatsoeuer mortall men may haue or possesse.

Bellarmine *De Rom. Pont. lib. 5. C. 1.* where hee alleageth many such like. *Et eod. lib. 5. c. 6. & seqq.*

Isidorus Mosconius *de Maiest. milit. Ecclesiæ, & Fran. Bezius de temp. Eccl. monar.* and the same man also in his book De iure nat. & Diui Eccl. pot. in euery place.

Alexander Pesantius *Romanus in lib. de immunit. Ecclesiæ & pot. Rom. Pontif.* which of late he did dedicate to Pope Paulus the 5. pag. 45.

Syluester Prieras in Epitome respons. ad Lutherum cap. 9. The Bishop of Rome, is the maker of Lawes, which doe tye all men, by necessity of saluation.

In lib. Iesuit. The title whereof is, *Concertatio Ecclesiæ Cathol.* Printed at Trieris Anno 1583. p. 243. & seqq. & p. 267. it is affirmed, that the authority of the Bishop of Rome, is an article of the faith. And a little before. pag. 246. it is said that the Pope hath power to remoue any Prince from his Princedome, and that the subiects of such Princes, ought to obey that his sentence, if it be once published.

And therefore it is held for a truth, that the Emperour ought to hold the Popes stirrop when he gets on horsback, & taking the bridle in his hand, to lead the horse forward certaine steps or paces: and that in a feast or banquet, he must giue the Popes hands water, to wash withall. *Ceremo. Eccles. Rom. lib. 1. sect.*

.sect.par.1.fol.43.Et sect.5.par.4.fol.61. Yea, and that the Pope lone, without a Councell, may depose the Emperor. *Gloss.& Dd. c.ad.Apostolicæ.De sent.& re Iud.in 6.*

Pet.Ribadenetra. the Iesuit. *De Principe.l.1.c.17.pag.108.* Imrinted at Mentz, in the yeare 1603. saith, whosoeuer shall not bey the Priests power or command, let him die the death.

Baronius, the Cardinall, in his pareneſis to the Venetians. p.9. rinted at Colen, saith, the Popes Crosse excelleth the Emperors agles: and Peters sword excelleth Constantines: and the Apoolicall seate, preiudgeth and ouerruleth the Emperiall power.

Aphorisme. 2.

ON the other side, all Ecclesiasticall persons, Bishops, Prelats, Priests, Monks, Nunnes, &c. and their temporall goods, ights, and rents, are altogether exempted, and priuiledged om the obedience, Commandements, Contributions, and Iuisdictions, of Temporall Lords, in personall and reall matters, r in ciuill & criminal causes: Neither are they bound to obey, ither Emperors, or Kings, or other lay Magistrats. And that e Emperors, Kings, and Princes, should commit their chiefe orts & holds rather to Ecclesiasticall persons, then to lay men.

c.*Nullus iudicum 2. de foro compet.* Let no secular Judge preume, without the permission of the Pope, or Bishop, to distraine r condemne a Priest, or Deacon, or any other Clergy man whatoeuer. But if he shall doe it, he shall remaine sequestred from the hurch, till he amend his fault.

c.*Si diligenti.12.eod.tit.* Neither Bishops, nor Deacons, nor any ther of the Clergy whatsoeuer, may, either in criminall, or ciuill matter, submit, or vndergoe the secular iudgement: Neither is heir promise or oath, of force, or to be kept, if it bee made to the ontrary.

Idem in c.Seculares 2.De fo.comp.in 6.

In c.non minus 4.De immunit.Eccl. Lay persons, are prohibied, and that vnder the paine of excommunication or curse, to

lay vpon the Church goods any burthens of going to warre, or any other matters whatsoeuer. But they must permit it to the discreation of Bishops and clergie men, whether lay mens wealth and substance, be not sufficient therefore. *Idem in c. aduersus. 7. eod. tit.*

Et in c. 1 & c. Clericos 3. De immunit. Eccles. in 6. where also Ecclesiasticall persons are commanded, and that vnder paine of degradation, that they pay not, to lay Emperors, Kings, Princes, Earles, Barrons, Gouernors of Cities &c. taxes, tallages, collections, vnder the name of ayd, lone, subsidie, or gift; no, though that they haue promised them.

Innoc. in c. Sollicita 6. De maior. & obed. The Pope is by God set ouer nations, and kingdomes, that he may pull vp, and scatter abroad, that he may build, and plant, &c. And looke what difference there is betweene the Sunne and the Moone, euen so great difference there is betweene Popes, or Bishops, and Emperors, or Kings. And somewhat before *Clement. 3. in. c. 4. eod. tit. de maior, & obed.* Blessed S. Peter commanded, all the Princes of the earth, and all other men to obey the Bishops. *1. Pet. 2.*

Baronius the Cardinall, in his parenesis, or exhortation to the Venetians. pag. 47, saith, that the Senate of Venice, sinning very heinously against the Priests, haue no iurisdiction, or power at all, because it is written, who art thou that iudgest another mans seruant? He standeth or falleth to his owne Lord. And that the Venetians doing contrary to this, are like vnto monstrous, & proud Lucifer; for doe you not knowe (saith he) that we shall iudge the Angells?

Iohn Mariana, the Iesuite of Toledo *in lib. De Rege & Regis Instit. lib. 1. cap. 10. pag.* 88. Let not the Prince punish any of them that be in holy orders, no though that they haue deserued punishment, he ought rather to prouide: that their immunities, and rights should be kept vntouched; for it is better that their wickednesse should be left vnpunished, then that such their immunities should be shaken.

The same Mariana *eod. cap. & lib. pag.* 89. I wish that the strongest Castles and Towers of Princes might be committed to Bishops, and their credit. And somewhat before hee saith, the common

wealth

wealth may more commodiously looke for a remedy, and redresse of things amisse, from consecrated persons, thē from prophane men, such as are the Magistrates, & gouernors of Cities.

Francis. Bozius. Eugub. de temp. Eccl. Monar. lib. 2. c. 1. pag. 264 265. Secular persons, should exercise and execute iudgements for temporall matters, according to the rule and gouernment of Ecclesiasticall persons. Againe, there are to be placed for exercising iudgement in temporall things, the most worthy in the Church, such as are Priests, and Bishops. And againe he saith, that the very gouernment of kingdomes, must be put ouer to Priests.

Aphorisme 3.

THough the Pope bee a man, yet because he is Gods Vicar on earth (for which cause also there belongeth vnto him diuine honor*) he cannot erre in matters concerning Christian faith; although all other Ecclesiasticall persons, yea, and the very Councells themselues should erre: and therefore there lyeth an appeale, from a Councell to the Pope, and not contrarywise from the Pope to the Councell.*

c. Satis distinct. 96. It is certaine that the godly Emperor Constantine, called the Pope or Bb. of Rome God. And it is manifest, that God may not be iudged of men.

Blondus lib. 3. Roma. Instaur. All Princes of the earth honour and worship the Pope, as the most high God.

Bellarmine de Rom. Pont. lib 4 cap. 2 where after sundry Doctors alleadged, he saith, that God doth not permit, that the Pope should determine any thing rashly, for he that hath promised the end, hath also promised the meanes thereof.

And that men may rightly, & lawfully appeale from a Councel to the Pope, appeareth by. *Iohan. de Selua in tract. de Benefi. par. 4. p. 8. Num. 28. Tract. Tomo 15. par. 1. fol. 109.*

But not contrariwise from the Pope to the Councell; as appeareth by *Iacobatius de concill. lib. 1 artic. 1. Num. 36. Tractat. Tomo 13. part. 1. fol. 352. Et art. 16. Num. 26. fol. 270.*

No nor yet from the Pope to Cardinalls. *Manfre. de Cardinal. deci. 391. cum Iacobatio contra Bartolum, Tom. 13. par. 2. fol. 105. Mosconius de Maiest. milit. Eccles. lib. 1. c. 1. part: 1. pag. 27.* Though all the world should giue sentence against the Pope in any matter, yet men must stand to the Popes opinion or iudgement.

Idem in Glossa. c. Nemo iudicabit cau. 9. quast. 3. in verb. Neither yet from all the Clergie.

Aphorisme 4.

IN the Romane Bishops pleasure, standeth the authority, and interpretation of holy Scripture; yea and power to alter and change it. Contrariwise, the Popes pleasure and decrees, as matters precisely necessary to faith & saluation, are alwaies firme, forcible, and binding.

Carol. Ruinus, Consil. 109. num. 1. volumine 5. that the Pope may decree against Paules Epistles, for he is greater then Paul, as *Antonius de Rosellis* in his Tractate of Counceils doth deliuer it.

And *Rota in decis. 1. Num. 3. in nouis. & Ant. Maria in addit. ad decis. Rotæ nouas de bigamis. nu. 9.* That the popes power is greater then the Apostles, and that the Pope may derogate from the Apostles sayings.

Bulla Pii. IV. super forma Iuramenti profess. fidei in fi. Concil. Trid. pag. 359. as it was printed at Venice. An. 1600.

I admit the holy Scripture, according to the sence which our holy mother the Church hath held, & doth hold. And in sess. 21. c. 1. p. 171. Though the Lord Iesus Christ in his last supper, did institute this reuerend sacrament in the kinds of bread and wine and so deliuered it vnto the Apostles: yet neither doth that institution, nor deliuery of it, tend to this ende, that all Christ his faithfull people, should by that ordinance of Christ the Lord, be bound to both kinds. And c: 22. Act. 23. p, 172. & 173: For this is the power and authority of the Church, that in the sacraments, it may establish and change (yea I say change) what things soeuer

it

ſhall iudge moſt expedient, and *Pag.* 174. Canone 2. and 3. any man ſhall ſay, that by Gods commandement, all and ery faithfull ſeruant of Chriſt, ought to receiue both the kinds f the Eucharift, let him be accurſed. And if any man ſhall y that the Roman Church hath erred therein, let him bee ac-urſed.

Hoſius de expreſſo Dei verbo, towards the end; ſaith that the oly Scripture, vnleſſe it be expounded according to the ſenſe f the Roman Church, is not the expreſſe word of God, but the xpreſſe word of the diuell, and the very words of Satan, ſpeak-g by his members.

Syluester Prieras in Epitome Reſponſionis ad Lutherum cap. 7. *Tom.* 1. of *Luthers* workes, *fol.* 69. Printed at Ieane. Anno 1556. The doctrine of the Popiſh Church & of the Biſhop of Rome, is n infallible Rule of faith: from which Biſhop, or Pope, the holy cripture draweth, or hath drawne ſtrength and power, and he hat beleeueth not this is an heretike.

That humane traditions are indued with the ſame authoritie nd power, that the canonicall Scriptures of the old and new eſtament: and that they are to be receiued and honored, with he ſelfe ſame affection of godlines and reuerence. *Concil. Trid. Seſſio.* 4. *pag.* 11. & 12. *Petrum á Soto in defenſ. de Vno Præſ. Iudice Eccleſ. cap.* 33. *Coſterus in Apologia pro par.* 1. *Enchir. contra Gomarum pag.* 37.

OF THE SECOND CHAPTER

The firſt Aphoriſme.

THat the conſtitutions, couenants, agreements, capitulations, brother-hoods, and grants of Emperors, Kings, Princes, and other ſtates and degrees, by which any other Religion is permitted than the preſent Roman Catholicke eligion, are to be held for inſufficient, yea to be none at all; no, ough that they haue beene eſtabliſhed by oathes.

In Tractu Tom. xi. Part. 2. pag. 181.

Iacobus, Simancha Episcopus Pacensis de Cathol. Institut. Cap. 46. Where after *Num.* 25. he had said, that vnder the tearme Lutherans, he vnderstood also the Sacramentaries, after other things. *Num.* 52. he teacheth; This also belongeth to the punishment and hatred of these heretikes the Lutherans, that faith once giuen them is not to be kept, (as was practised in the Counsell of Constance) no not withstanding an oath thereupon. Also, that there cannot be any commerce or peace with heretiks, and therefore that faith giuen vnto them, though it be confirmed by an oath, is not to be kept at any hand. Where he addeth, we haue spoken this often, and yet it is needfull that we doe vnceasiantly repeate it, and neuer to be silent in it, so long as that name of peace is pretended.

Tractat. tractat. tom xi. pag. 305.

Cunradus Brunus de Hæreticis. lib. 3. cap. 15. Putteth a case concerning such a peace of Religion, as is at this day in the Empire, by force of the conuentions made, in the yeare, 1552. and 1555. whether the agreements, conuentions, lawes and rescripts, by which the heretiks, obtaine peace and securitie, be so ratified and of force, that whosoeuer offends them, should be counted culpable of infringinge and breaking the peace? Also whether such as be permitted to haue vnder them, Churches, Bishops, Priests, and Clergie-men, may reforme the Churches, or may possesse, gouerne and dispose of the Church goods; and whether the Ecclesiasticall inrisdiction, may be suspended against them? And he answereth, that they are of no force: and that Catholikes can haue no peace with heretikes: and that it is an vniust condition, and blasphemos also, by which heretikes are permitted, to teach and disperse their doctrines. And in *Fin. Einsd. cap.* at this day no peace can be ratified, which is couenanted with heretikes vpon this condition that they may not be offended: & that the peace is horrible and abhominable, which is entred into vpon this condition, that they that shall offend them, shall be condemned as infringers of peace: and that on the other side, all lawes diuine and humane would haue them extinguished and destroyed.

Petrus Ribadeneira the Iesuit, *de Principe lib. 1. postquam. c. 16.*

pag.

g. 104. of the impression at Mentz, in the yeare 3603. iniuri-sly called the protestant Princes rebells and very wicked rsons (as also his companion *Iaco. Syluanus* otherwise called co. *Keller* the Iesuit of Ratisbone in his lately published Philip-us blushed not to defame the same Princes, with the title and me of rebells and traytors) and he addeth *cap.* 17. and 18. that peace or tolleration of religion, which our politike people d brought in, & which the Germanes, being champions of the theran faction, had imbraced, and some in the low countries, d required to be granted vnto them, was not to be per-tted or tollerated at any hand.

Andr. Erstenberger otherwise called *Franciscus Burchartus* in Autonomia (which was praised by Ribadeneira the Iesuit) *part.* 3. *cap.* 13. *pag.* 306.

Martinus Becanus the Iesuit of Mentz, in *disputa. de Fide heticis seruanda*, lately in the yeare 1607. printed at Mentz *cap.* 10 *pag.* 88. *& seqq.* That that libertie, or agreement of reli-on by which men are permitted to be either a Catholike or a theran, or a Caluinist, is vtterly vnlawfull, and altogether trary to Gods commandement, neither can it be otherwise lerated, or for any other respect then for a certaine time to a-oyd a greater inconuenience and disaduantage, yea (saith hee *pag.* 94) this libertie rather, should by all meanes, so farre forth can conueniently bee performed, bee hindered by the Ca-liks, and driuen away. Let these men haue no place of mini-rie, And let all men know, that though some matter may bee ained by speciall rescript or couenant of such sorte of peo-ple, that yet it is of no force.

o *Iulianus* the Cardinall of Saint Angeli perswaded *Ladis-laus* the King of Hungarie and Polonia, to violate his faith gi-en, after he had entred into an agreement of peace with *Amu-rathes* the Turke, and had strengthened the same by an oath ta-ken vpon the Sacrament. The names (saith *Iulianus*) of faith d couenant are idle, and certaine inconsiderate tearmes, which mutually tossed to and fro, thorow hope and feare, and doe carrie with them indeed, the name and holinesse of a coue-t. And that the interposed oath, is a ceremonie onely, and

raſhly made. And that ſuch Princes warre ſhould haue beene intermitted by the conſent of others, by whoſe ayde and good ſucceſſe it ſhould haue beene vndertaken and made. And that it was not lawfull to enter into couenant with ſuch kind of men, and that though it were entred into, yet it ſhould not hold, ſith the Pope had forbidden it. And after that hee had ſpoken many things touching the Popes power, at the laſt hee addeth, that by the popes authoritie hee did vtterly diſſolue, and abrogate the ſaid couenant whatſoeuer it were, and did alſo abſolue the King, and other men whom it concerned, from the oath and promiſe which they had made to the Turke. *Phillippus Calimachus* the Florentine (who was of the Roman Catholike Religion) in the third booke of the hiſtory of the acts of *Ladiſlaus* the King of Hungarie, putteth downe this, ſo alſo doth *Æneas Syluius*, (who alſo was afterwards Pope *Pius* the ſecond) *Epiſtola* 81. where alſo we muſt note, that though *Petrus Ribadeneira* the Ieſuit, *De Principe. lib. 2. cap. 17.* Diſalow this treacherie, and confeſſe it to haue bin the cauſe of great ſlaughter, that yet notwithſtanding he concealeth this, that *Iulian* the Cardinall was the author of this vnfaithfulnes and periurie. And another Ieſuit *Martinus Decanus* by name, *in diſputat. De fide Haret. ſeruanda. cap. 7. pag.* 66. doth falſely alleage, that *Ladiſlaus* was ſtirred vp by ſome Chriſtian Princes, to violate this faith, and to renue the warre againe.

So *Ranſanus in Epitome rerum Hung. Indice. 36. pag.* 261, 263, & 158. declareth that *Iohn* the Arbiſhop of Strigonium, and *Iohn* the Biſhop of *Quinq. Eccl.* being very vngratefull to *Mathias* their King, were authors to the Emperor *Frederick* the third, and councelled him to violate the faith, and breake the oath he had taken. And therefore *Mathias*, entring into the borders of Germanie, with a well furniſhed hoaſt, did deſtroy, waſte and burne vp all the places he came to, and at the laſt poſſeſſed Auſtria, Stiria, and Carinthia.

Neither doth the Pope, not onely keepe faith with them whom he taketh to be hetetikes, and teacheth that it ſhould not be kept with them, but violateth the ſame alſo with the houſhold ſeruants of his owne religion.

And

And that we may not go far for examples. There are amongst
e acts and receſſes of the Empire, two inſtruments of *Maxi-*
lian the firſt, in which he complaineth, that *Iulius* the ſecond
ing Biſhop of Rome, had couenanted with the Emperor him-
ſe and with the french King, & the King of Arragon, to ioyne
ir forces together againſt the Venetians: and that it ſhould
be lawfull for any of them, to make peace with the Venetians
hout the common conſent of all. But the Pope brake his
h, and tooke part with the Venetians, and he called this vio-
on of faith, a notable treacherie and deceit.

Wherefore *Dominicus Treniſanus*, a Senator of Venice, ſpake
y well in the Senate houſe, when *Leo* the tenth went backe
m the couenant that was made at Cameracum, and offered
enter into couenant with the Venetians (as it is *Guicciardi*
8. *Hiſtor. Ital. pag.* 264.) If prieſt-like faith and truth ſhould
no more conſtant and firme in this Pope, then it had almoſt
aies beene in the other, he could not well perceiue what cau-
might be taken, why the Pope ſhould not alſo demand a-
ne Cervia, and Rauenna, hauing gotten already *Arimi-*
& Fauentia, vnleſſe there might be greater reſpect had,
ith and promiſe paſt, then was vſuall amongſt Popes; who
better to maintaine this their corrupt cuſtome, decreed by
, that the Church might contradict the Promiſes and coue-
s of their Prelates and Biſhops. And in the yeare, 1527.
re was publiſhed at Mentz, and that with the Emperors
iledge, a paction or couenant, that paſſed betweene the Em-
r *Charles* the fifth, and Pope *Clement* the ſeuenth, en-
into, againſt *Francis* the french King, with an anſwer or
plaint of the ſame Emperor, that *Clement* the Pope had not
t his faith, but endeauored rather to colour and couer the
ation and breach of it, with a pretext of godlines: and that
efore the Emperor *Charles* ſaid, that this was *Iacobs* voice,
Eſaues hands, and that he added, that they had ſo often vio-
d faith, and broken couenants as was pittifull. And againe,
faith giuen, and an oath taken thereupon, was violated, a-
ſt all right and equitie, and that therefore, they could not af-
ards ſafely contract with ſuch maner of men.

Aphorisme. 11.

THat the peace of Religion, which was concluded vpon among the States of the Germaine Empire, did not bind, because it was extorted by violence: yea, and that the deferring, delaying and tolleration thereof, was granted but for a time onely, namely vntill the publishing of the Counsell of Trent which followed in the yeare, 1564.

Iohan. Paulus Windeck in deliberat. de hereſibus extirpandis, imprinted at Colen, with the fauour and priuiledge of the Emperor. A. 3. *in reſp. ad 4. obiect. p.* 324. ſaith that that which the Emperor granted vnder this forme of peace to the proteſtants, he did it, and was drawen vnto it by extreme neceſſitie. For the Turke then ruſhing in vpon Auſtria, it was needfull for him to gather together all his forces from all parts.

The ſame *Windeck* in the ſame place ſaith. It is manifeſt by that edict, that the Emperour granted peace to the Proteſtants onely vnto the time of the Counſell, that ſo hee might the better heale that contention. And therefore in the 326. pag. he addeth that the Emperor granted vnto the Proteſtants, only a deferring a delay, and tolleration vntill the iudgement of the Councell of Trent. Wherefore he began to maruell in himſelfe at the faintheartednes and want of courage in the Sectaries, which for the maintenance of their religion, are wont ſo often very fooliſhly, to thunder out and to bable againſt vs, the decrees of the conuentions & diets of the Empire.

The ſame *Windeck* pag. 414. that the Catholikes ſometimes haue couenanted with the Sectaries, they did it to this end, that being in the meane while freed from other buſineſſes, they might maintaine this warre alone againſt the Sectaries, and turne all the force of it againſt them.

Andr. Erſtenberg alias Fr. Burckhartus de Autonomia. lib. 3. cap. 13. pag. 305. & ſeqq.

Auffwecker der Geiſtlichen cap. 3. fol. 66. & fol. 70.

Apho-

Aphorisme. 3.

Now therefore Papists must euery where labor to oppresse by fire, sword, poysoning, gunpowder-plotts, warres, and other inuentions and deuises, all heretikes whatsoeuer, but specially Lutherans and Caluinists, and their fauorers: yea, euen those politike Catholikes, which would rather keepe peace with them, then imploy their aides and helpes, to oppresse and destroy heretickes.

Ribadeneira de Principe, lib. 1. cap. 18. pag. 117. & cap. 26, pag. 172. & seq.

Paulus Chirlandus de haret. q. 3. Num. 2.

Simancha Instit. Catho. cap. 46. Num. 45. & seq.

The action or tryall of *Henry Garnet* the Iesuite, thorowout *Creswell* the Iesuit, vnder the name of *Andreas Philoparer* against the edict of the Queene of England. *sec. 2. Num.* 157. Where he deliuereth, that the Prince that declineth from Catholicke religion, doth presently fall from all his power, and that by the force of that which *Paul* saith, 1. *Cor.* 7. If the vnbeleeuer depart, let him depart, for in such a case a brother or a sister is not bound.

And the same Iesuite a little after. *Num.* 160. It is the iudgement of all Catholikes, that subiects are bound to put downe hereticall Princes, who are iniurious to the Catholike faith, specially if they haue power and meanes fit to doe it. And in the same place. *Num.* 161. Such subiects may not onely lawfully put downe such their Princes, but that they are bound thereunto by Gods commandement, and the most strait bond of conscience, yea vpon the extreame perill of their soules.

Reginal *Poole* the Cardinall, in his oration to the Emperor *Charles* the fifth, saith, that setting aside, for a while, warre, against the Turkes, they must make warre against the heretikes: for these matters being compounded (saith he) may with lesse a-

doe vndertake and performe other affaires, for there is lesse danger to be looked for from Turkes.

Conradus Brunus de Haret. lib. 3. c. vlt.

Io: Paulus. Windeck. De extirp. har. Antidoto 10. *pag.* 404. & *Antid.* 11. *pag.* 408. affirmeth, that the Lutherans are to bee rooted out, slaine, driuen away, represſed, remoued by punishment of death: and that they are to be cut off, by burnings and cuttings to be remooued, banished, manfully extirpated, slaine, and taken away by slaughter.

The Popes Bull, as they call it *Cena Domini*, which is put downe in *Mart. Nauar. Azu. plic. Tom.* 3. *pag.* 269. and is taken, *ex. c. excommunicamus.* 15. *De haret.* Wee doe excommunicate and accurse on Gods behalfe and ours, all Lutherans, and their receiuers or fauorers, and generally all whosoeuer that defend them.

Creswell the Jesuite *in predicto Resp. p.* 109. If the Emperor or a King, doe fauour an hereticke, he shall presently loose his kingdome.

Stapleton in his oration against Politikes, which he made at Dowey, and was first printed in the lowe countries. *B.* 10. *& seq.* Where he saith, that such politike persons, are worse then heretikes and Turkes, because they refuse, by weapons and warre, to spread abroad Catholike religion. *Et. C. Vlt.* That they should be driuen out of all Cities, like vnto new *Diagorasses, & Protagorasses*, as the Athenians expelled those old ones; propounding also a reward vnto him, that would kill them. These things are found in the edition of *Banier. pag.* 15. *&* 24. which lately came out from Monachium.

Cardinall Baronius, in his Epistle against the Venetians saith thus: Peters ministery (blessed father) is two fold, namely to feed, and to slay, according to that saying, feed my sheepe: and according to that other saying, kill and eate. For when the Bishop hath to deale with refractarie and stubborne persons (such as the Venetians are) then Peter is commanded to kill and to eate them, and to bury them in his owne bowels.

And the same Baronius in his Patenesis to the Venetians, p. 9. It remaineth holy Father (the Pope) that yee draw foorth against

malefactors,

malefactors, Peters sword; specially sith Christ hath for this purpose (euen for this purpose) set you ouer kingdomes and nations.

Iosephus Steuanus Valentinus, Doctor of Diuinity, in the booke that he wrot, of kissing the Romane Bishops feete, vnto Gregorie the thirteenth, which also was published at Collen, An. N.C. 1580. c. 4. pag. 33. Paul saith, 1. *Cor.* 15. that Christ must raigne, vntill he put his enimies vnder his feet. &c. Sith this place of Paul doth plainely expresse the power of the Church, the Church shal worthily put downe, weaken, and breake in peeces the stubborne and rebellious enimies thereof, and shall restraine by her power, the nations subdued to her, till, worshiping of her, according to her dominion and dignity, they stretch out their hands, and be ready to kisse her foot-steps. All which, the Church bruiseth and breaketh in peeces, by her authority, or else deuouring them, turneth them into her owne members, because it was said to the first preacher, kill, and eate. Then Peter killeth, when he represseth the indeauours of wicked people, and beateth them back, by the punishment of the sword; and with his feete, bruiseth and keepeth vnder, their necks swelling with fury.

Ioh. Paulus Windeck in Delib. de haeres. extirp. p. 412. & seq. I. To driue away sectaries, there is required a league and association of Catholike Princes. (As also Creswell the Iesuit pag. 161. saith, that a league is necessary, and that euen by band: and therefore the said Windeck pag. 244. before affirmeth, that the couenant, or vnion, made in France, and published Anno 1587, which they call the holy league, was a very wholsome Councell) II. Afterwards, Windeck goeth forward and saith, the occasion is not at any hand to be neglected, to wit, when the Protestants haue wasted their mony and treasure. III. And that the Catholikes may the more easily oppresse the Sectaries, they must take the occasion, by alleadging diuers causes and colors to distract and rend one of them from another; and that the Emperor Charles the 5. obserued this to his no small commodity. IIII. The Catholikes, for the better bringing vnder of Sectaries, must ioyne vnto them forraine and outward aides; and on the other side must carefully prouide, that the Sectaries procure not any forraine forces.

Yee Princes of Germanie mark this & looke well to your selues.

From this very doctrine of the Iesuits, and from the screene of

the Popes breast, did flow, that treasonfull & cruell slaughter at Paris, against the pacification that was confirmed by the kings oath; in which there were within a few daies, either killed in their houses, or being most cruelly drawen our of the same, there were slaine, 30000 00. innocent persons of all states, sexes, & ages. With which spectacle the Jesuits of that time, recreated their eies, and their mindes: and the Pope of Rome, that he might feed his owne and his Cardinalls eies, caused the same to be painted in his Pallace. Iacobus. Aug. Thuanus Præses.

The Kings Historiographer, for his time, in the history of the yeare. 1572.

From hence also did flow, the conspiracie of the Guizes and their associats. In the yeare. 1587. published in France: and the warrs, that followed the same: and the murther of Kings & Princes: and the hereticall errour of John Paruus of Paris, condemned long agoe in the Councel of Constance, but renued and that with great zeale, by the Jesuits of that time, touching the killing and deposing of Kings and Princes, which Diuines, to wit, learned and graue men, should account tyrants. Of which there are sixe Tomes of memorable matters done vnder the league. And therefore Iohannes Mariana the Iesuit of Toledo *De Rege lib. 1. cap. 6.* approued not that decree of the Councell of Constance. becausse he findeth it not allowed by Martin the fifth, or Eugenius the Popes; and becausse that Councell was celebrated about the three headed discension of the Pope.

From this also did flow, that Councell and attempt of inuading the kingdome of England, and bringing it vnder the yoke of the Pope, and the Spanyard. For the performance whereof, the Spanish naue came, euen into the sea, and almost into the hauens of England. in the yeare 1588. But with what successe, is well knowne: as this also, that of 158. well furnished ships, there scarcely turned 40. back againe into Spaine. And Creswell the Iesuit, otherwise called Andreas Philopater *in Responso ad edictũ Reginæ Angliæ, pag.* 139. acknowledgeth, that the vnhappy successe of that war, fel out according to Gods wil; & that the causes of that great losse, and slaughter were, the intemperatnesse of the ayre, the want of experience in an vnknowne sea, & perhaps

also

also, the negligence or ignorance of sundry men. And happily likewise, that God meant, yet to leaue the vnfruitful tree of England, to the third yeare of the Gospell, that so he might see, whether it would be brought to bring forth better fruit, before it were cut downe.

And because that, euen from that time, vntill the second yeare of the King that now raigneth, the Iesuits could not in England gather their hoped fruits, but by the good will of the most mercifull and mighty God, they were letted so to do, at the last, three Iesuits, namely, *Henry Garnet* their prouinciall, *Oswald Iesmond*, and *Iohn Gerard*, together with certaine Gentlemen of their faction, conspired together to destroy and blow vp in a moment the King himselfe, and all the states of that kingdome, assembled in a Parliament at London, laying vnder the Parliament house great store of Gun-powder, and minding to let it on fire, as appeareth by the publike acts against *Henry Garnet*, published at London, and by the very King of Brytains proclamation proclaymed the fifteenth of Ianuary, in the yeare. 1606. in which it is expressed that these three Iesuits, were the Authors and inuenters of that treasonfull machination. And againe, that they were the cheife practisers, and performers thereof. Besides all this, the Iesuits not long since premonished and openly testified, that notwithstanding the discouery & punishment of these treasons, they would not desist from their purpose. I would that yee knewe (saith the Iesuit Campion and his companions, *In concertatione Ecclesiæ Catholicæ Anno* 1583, imprinted at Trieres. pag. 22.) that as concerning our society, all we, which are farre & broad scattered through the world, and of whom there is a continuall succession, and very great number, haue entred into a holy couenant, that so long as any one of vs shall be left aliue, we will not giue ouer, our indeauors and councells, touching your health and good estate, (that is to say, touching the ouerthrowe both of Religion and of your kingdome) for wee haue already entred into a course, and the cumbate is begun, which no power, nor force of English men shall ouercome.

From hence hath proceeded also, the warrs of the low Countries, Sweden, and Poland: also the late commotions in Hungary,

yea

yet raw and fresh before our eies. By all which, it is manifest, what the turbulent Iesuits and their companions, haue hitherto effected, namely that those Iesuiticall Councells haue more hindred the Romane religion, and Kings and their Subiects addicted thereto, then profited them any way.

Aphorisme 4.

Without the which, if the Papists should feare that their indeauours should become void, or should bring any disadvantage to the Romane Catholike religion, they stand not bound: for in such a case they must yeeld somwhat to the time, & a more fit opportunity is to be waited for. Yet some of them teach, that already there hath beene two much giuen to the time, and that therefore now all Lutherans and Caluinists, must euery where be exterminate, oppressed, & from the ground-worke, and very roote, to be taken away that no such seed may spring againe.

Memor. Liga. Tomo. 6. p. 262. & seq. Les Iesuites auoyent vn bref de la Saincteté, qui les dispensoit d' obeir au temps.

Item. Qu' il falloit dissimuler & obeir au Roy pour vn temps par fenitise. That is to say, the Iesuits haue an Apostolicall breife, in which by dispensation it is permitted them, to obey or serue the time. Againe, we must dissemble, & through dissimulation, yeeld obedience to the King for a time.

Pet. Ribadeneira de Principe lib. 1. cap. 26. p. 178. Christian wisdome teacheth vs, that men may vse to dissemble, if great dangers be feared.

Martinus Becanus Iesuita, Mogunt. de fide haret. seruan. cap. 10. p. 89. If the Lutheran religion can not conueniently be hindered and driuen away, but with some great damage to the common-wealth, then it may be tollerated for some time. and pag. 102. the Catholike Magistrate ought by all meanes (yea I say by all meanes) to hinder the libertie of the Lutheran religion,

but

but yet if he cannot performe it, without greater discomoditie to the common good, he may tollerate it, for the auoyding of a greater euill.

Iohan. Paulus. Windeck in delib. de har. extirpan. pag. 333. We must not winke at, or beare with any thing at all, in the affairs of religiō, but where the liberty of it standeth vpon publike authoritie, and strong power.

Andreas Philopater, otherwise called Creswell the Iesuit *ad edict. Regi, Anglie pag.* 151. If the Catholikes haue forces fit for that purpose. So *Henry Garnet* the Iesuit, prouincial of that order in England, testified it by writing, and confessed it at the bar of Iustice; That Pope Pius the fifth, and Gregory the 14. being admonished that their Bulls, granted against Queene Elizabeth, did stir vp great miseries against the Papists, mittigated the same, granting this libertie or pardon, to wit, that it was lawfull for all Catholikes to pretend outward obedience, for redeeming of their affliction. Yet limited with these cautions and bounds, first matters standing as they did: secondly, till there might be had a publike execution of the Bull. *In actis Garneti. pag.* 68.

Creswell the Iesuite, in the booke of which wee haue spoken before. p. 8. We haue sufficiently ceased from defending the innocent, to pacifie the enemie if it could be done. We haue yeelded enough to the time, we haue giuen enough to hope. Why should we not gainestand so wicked a cruelty?

Petrus Ribadeneira De principe, lib. 1. *cap.* 15. *pag.* 90. *& seqq.* where he greiuously accuseth that politike wisdome of the Scottish Queene, and of the french Kings and their Councellors, who thought that men must yeeld to the time, and that it was more profitable by a certaine kind of conniuencie and gentlenesse, to preserue the kingdome, then by a sharp and seuere punishment wholly to ouerthrowe it.

And pag. 94. he addeth, that there is no King, nor no Prince, to whom this kind of pollicie seemed better, that hath not indured greiuous punishments for this their follie and rashnesse.

So a Iesuit of Ratisbone, in a publike sermon lately had, the first Sunday after the comming of the Emperors Commissarie, sounded the Trumpet after this manner. Now it is a fit time to

 hasten

haſten the oppreſſion and deſtroying of theſe Heretikes, whom he had before painted out: for the Catholikes wanted not either mony the ſinewes of war, or ſouldiers, or Councell.

So alſo in a commonefaction exhibited at Ratisbone, in the yeare 1603. by certaine Biſhops, to Mathias the Arch Duke of Auſtria; We muſt no longer temporiſe, but wee muſt expoſe our life, our bloud and all our wealth, to inforce the ſtates of the Empire to reſtore to the Abbots and Monks, the Monaſteries ſituated in their territories: and that for this ende, it is altogether needfull, that there be a greater coniunction of Catholiks; and that all extreame things be attempted, and that men muſt not be fainthearted, ſpecially ſith that the ſmall power of Catholiks (ſo ſaith Windeck in *delib. de harit. extirp. Antidoto.* 11 p. 410) haue ſlaine, and many times vtterly deſtroyed, great armies of Heretikes.

From the ſame fountaine or heart, there came out of late, vnder the date of the 22. of October An. 1607. an Epiſtle, or an Epiſcopall exhortation, to certaine Prelats of the Romane religion, in theſe words: it is greatly to be lamented, that there are found amongſt our Polititians, certaine perſons, who indeauour to perſwade the Emperor, the Electors and other Princes, that by reaſon of the difficultie of theſe times, ſomething muſt be winked at and temporiſed with; for while that is done by theſe Polititians, the Proteſtants promote & ſet forward their affairs, to the great detriment of the Romane religion.

OF THE THIRD CHAPTER

The firſt Aphoriſme.

When the Roman Catholike ſubiects, haue in their Councells determined, that their Emperour, King or Prince, is to be taken for a tyrant, then they may depoſe him, and free themſelues from all tye of obligation or bond: But if they be forbidden to haue conuentions or aſſemblies, then is it permitted,

to

to euery subiect (if he vsed the Councell of the Iesuits, or some such other Diuines) yea it is a thing praise worthy and meretorious, to kill such a King or Prince, and that therefore Iames Clement the Monk did well, that he did with a poisoned knife, slay Henry the third the French King, and that others should do well, that would kill Henry the fourth his successor.

IOhannes Mariana the Iesuite of Toledo *de Rege lib. 1 c. 6. in Mogunt. edi. pag* 57. A King may be spoiled of his principality, by the people or subiects that are willing thereto. And in all ages they haue beene greatly praised, that attempted to oppresse or kill tyrants: and he sheweth the way how to depose such a Prince. It is a ready and very safe waie saith he, if they haue power to gather a publike assembly, that it should be established by common consent, whatsoeuer ought to be taken for sure and ratisyed. And if the Prince obey not their admonitions, their councells must be declared, their weapons must be made ready, and Subiects must be commanded to bring in mony, for the charges of the warre. Yea, euen the Prince himselfe, may by priuat authoritie bee slaine with the sword, or any other weapon. And pa. 60. If power of a publike assembly be taken from them, then also if any man fauouring the publike good, shall attempt to destroy the King or the Prince, they wil not at any hand think that he hath done vniustly. And vnlesse the publike consent of the people goe therewith which holdeth the King for a Tyrant; they must needes take vnto Councell, learned and graue men, (knowne as he said before. pag. 53. vnto Diuines, whose iudgement they had demanded, and whom, he had before, in the faculty or licence of the Iesuite Stephen Hoyeda which gaue him power to permit it, he had called learned and graue men.) The said Mariana further addeth, it should goe well, yea it should go very well indeed, with mens affaires, if there were many men found, of so mighty a mind and courage, that they would, for the liberty of their Country, contemne their life and welfare. And he is greiued, that a desire to liue in peace and securitie (which is oftentimes contrary to great attempts) doth withhold many men from it.

The whole booke of the Jesuits, touching the putting downe of Henry the third, and published in the yeare. 1591. at Lyons, while the Jesuits rebellion lasted, by John Pillehotte, Printer of the holy Vnion of France, by the commandement of the Superiors; and with the armes of the Jesuits, declareth as much. In the preface also, whereof it is added, where there is altogether the like common cause of this Henry, as greatly wicked, Tyranous, &c. as the former, and therefore they must conclude, that hauing spoken of the iust Deposing of the former, wee doe desire to bee thought to haue spoken of the excluding, yea breaking in peeces and destroying of this man also.

The Apologie of John Castle a Scholler of the Iesuits, throughout the whole, but specially in the second part thereof, maintaineth the same. Such like bookes also, written at Paris, by Guinard the Jesuit, were foũd in the Colledge of the Iesuits, after the said Castel had attempted the murther of H. the 4. the French King, as out of the Acts of the Parliament of Paris is declared. *Memor. Liga. Tom. 6. pag. 256. & seqq.*

Creswell the Iesuite, otherwise called Philopater. *aduersus edicta Regina pag. 145.*

Affirmeth, that kingly power and authoritie is of the Ciuil Law, and therefore that it is in the peoples pleasure to determine, who is a King and who not.

The defence of the Iesuits. in Tom. 6. Memor. Lig. pag. 281. where there is alleaged for this purpose (as also by Mariana *De Rege*. pag. 59.) the example of Ehud: and are added also sundry popish Doctors, as Caietane, Dominicus a *Soto*, Thomus Aquinas, Siluester Fumus. &c.

Cardinall *Pelue* his councell intercepted by *Visonius* the Marqueese of Pisanum, Embassador in Spaine for the french King, holdeth this: That the Priests which are on the Guizes part, must be admonished, that while they confesse the peoples sinnes, and heare them that come to them to aske their counsell, they tell the people, that they must fauour the Loranists and Guizians, that doe descend from *Charles* the great, from whom they must hope for the restauration of the Romish religion, now waxing somewhat weake: and that *Henry* the third, must bee

cast downe from his kingdome. *In vindic. sec. lib. pag.* 13.

Aphorisme. 2.

SO if the subiects, haue a Lutheran or a Caluinist, either King or Prince, that indeauoreth to lead them into heresie (as now in England) then those subiects are freed, from all homage and bond of dutie, and it is lawfull and permitted vnto them, to depose, roote out, and oppresse such a King or Prince.

So in the acts of *Henry Garnet* the Iesuit, *pag.* 68. An. 26. of the raign of *Elizabeth*, *Parrie* came into England, being perswaded by the Cardinal *Decomo*, to kill the Queene, (as one cast out of the church) & that by good right it was lawful for him so to do So the forsaid *Henry Garnet*, *Oswald Tesmond*, *Iohn Gerard*, all Iesuites, together with other their complices, lately conspired in England, namely An. quinto. *Iacobi*, with a gun-powder plot, to blowe vp and destroy, the King, and the States of the kingdome, assembled in Parliament, as appeareth by the acts of *Henry Garnet*, published at London by the Kings printer. Where also it is said pag. 66, that this treason may properly be called Iesuiticall, as pertaining to the Iesuites, by congruitie and condignitie as they say, for they were the chiefe plotters and deuisers thereof: and that in such faults, the author sinneth more hainously then the actor: and that is confirmed by the King of Britaine his proclamation, published the 15. of Ianuary, in the 3. yeare of the present Raigning King.

Bellarmin. de Roman. Pontif. lib. 5. *cap.* 7. *pag.* 1073. *& Paulus Windeck in Deliber. de Hæres. extirp. Antidoto* 10. *pag.* 407. hath other reasons. Then saith he many faithfull people conuersed with the Gentiles: to whom it was fit that the clemencie of the Church should bee commended, and therefore the Christians did in those daies spare, euen their most deadly enemies. Another cause of this clemencie was, that the Christian Bishop feared lest by the death of heretikes, the patience of catholicks should be obscured.

Conradus Brunus de Hereticis lib. 3. *c. vlt. num.* 13. *pag.* 309.

Neither is that againſt it, that Chriſt compelled not the diſciples that went away from him, to returne againe, for the Church being then but in the tender bud, neither Chriſt nor the Apoſtles would vſe all their power, becauſe as then this propheſie was not fulfilled, all the Kings of the earth ſhall worſhip him, all nations ſhall ſerue him. *Pſal.* 71. But now that Propheſie is fulfilled, and the Church doth iuſtly vſe now adaies, her moſt full power, compelling euen heretikes to returne, though it be vnwillingly and againſt their will as wee ſay, according to that ſaying of Chriſt. *Luc.* 4. compell them to come in:

Aphoriſme. 3.

AND by poyſon alſo, ſubiects and officers may kill their Emperors, Kings or Princes, if ſo be diuines, Ieſuits, and other learned and graue men, account them for tyrants. Yet ſo, that he that is to be deſtroyed, doe not further that worke, nor procure his owne death.

IOhan. *Mariana Ieſuita Toleta. De Rege. lib.* 1. *c.* 7. *pag.* 65. & 67. What mattereth it, whether a man kill him by weapon or by poyſon? that which is done by poyſoning, is done with leſſe danger, and with greater hope of impunitie. In my minde, they may lawfully vſe poiſon, with this temperament or condition, if he that is to be deſtroyed, be not inforced to take poyſon, which hauing receiued, he muſt neede die, but being giuen him by another from without, hee nothing furthering the worke that is to be deſtroyed. As for example, when the power of the poyſon is ſo great, that a ſaddle or ſome garment being anoynted therewith, it hath power to kill and ſlay. *Et in fine. eiuſdem cap.* 68. he concludeth, that it is permitted by any cunning, for to ſet vpon ſuch a mans life, ſo as he be not conſtrained, onely vnſkilfully or vnwiſely to procure his owne death.

And from this Marian doctrine, floweth that which *Richard Walpol* the Ieſuit, ſometimes the companion of *Mariana*, about ſome 12. yeares paſt, furniſhed Edward Squire an Engliſhman, with poyſon, which he ſhould giue to the Queene of England, and to the Earle of Eſſex, not to bee eaten or druncke vp, but

wherewith

wherewith he should so onely annoint the saddle, that by the touching thereof both of them should die. *Memor. Lga. Tomo. 4. pag. 15. & seqq.*

Aphorisme. 4.

THe Pope may lawfully giue to Catholikes, the Kingdomes, Principalities, and territories, of all heretikes and infidelles: and such donations are very firme and strong.

Fran. Bozius Eug. De temp. Eccles. monar. lib. 1. c. 3. & c. 11. The Pope is he by whom Kings raigne, according to that saying: Kings raign by me.

C. Sollicita. 6. De maiorit. & obed. The Pope may doe all things that God himselfe may doe.

Lib. 1. Ceremo. Rom. Cur. Sect. 7. pag. 85. To the Pope there is giuen all power in heauen and in earth: he raigneth from the sea to the sea, and from the floud to the ends of the world.

Platina in vita. Gregor. VII. That all men may now at the last vnderstand (saith *Gregory*) Wee, euen wee haue power to take away and to giue Empires, Kingdomes, principalities, and whatsoeuer mortall men may haue.

So Pope *Iulius* the second, punished the king of Nauarre, because he tooke part with *Lewis* the 12. the french King, with the losse of his Kingdome and all his goods, and translated all the power of ruling to the Spaniard.

Anto. Nebriss. 1. lib. 1. de Bell. Navarr. cap. 3.

So the Pope of Rome, that hee might stirre vp *Matthias* the King of Hungarie, to make warre against the Hussites, added this reward (so saith *Ranzanus in Epitome rerum Hungari. Indice 33 pag. 258.*) whatsoeuer he could get of Bohemia, yea though he tooke the whole Kingdome, it should bee his owne territory and vnder his gouernement.

From hence did flow, that which *Atabaliba*, the King of *Peru* sayd (as *Benzo* and *Lopez* relate) namely that the Pope must needs be notably fooliſh that would freely giue vnto others the things that were not his owne: or else that he was an vniust

and

and impudent fellow, that casting out the true possessors, would giue other mens Countries to strangers, and would arme mankind to the killing one of another.

OF THE FOVRTH CHAPTER.

The first Aphorisme.

It is lawfull for Iesuits and other Catholike priest, Yea it is permitted vnto them, specially when they are examined by hereticall magistrates, to vse the subtilty of equiuocations: also to vse counterfaited names, to dissemble their apparel, & to suppresse the truth, that so they may the better euery where insinuate themselues, and promote their indeauors and attempts.

EDmond *Campion* the Iesuit, in an Epistle to the generall of his Societie, Anno 1583, printed at Trieres, *pag.* 23. 24. confesseth, that in England they did often times change their names and vsed fond, yea mad attire. Also. *in Epist. de persecut. Angli. pag.* 126. 212. 314. they counterfaited their names, and *pag.* 130. they dissembled their garments, *pag.* 126. they could not rightly professe their names.

In the acts of *Henry Garnet* the Iesuit, there are put down certaine false and counterfaited names, both of *Garnet* himselfe, and also of his companions. *Oswald Tesmond. Iohn Gerard*, and *Ioseph Creswell. pag.* 1. 22. 34. *& seqq. Item. pag.* 59. 72. 86. *& seqq. Item. pag.* 97. 101. 107. 108. 133.

So *Iacobus Keller*, the Iesuite of Ratisbone, being the author of the Philippie against an vnnamed preacher, vseth the supposed or false name of *Iacobus Siluanus*: as also doth his interpreter and companion *Conradus Vetter*, vsing the false name of *Iacobus Andreas*, the lawfull brother of *Iacobus Andreas*.

So when Garnet the Iesuit, had lately in England denied, that he was priuie to the gun powder plot, and yet had prayed for the

the good successe thereof, & being at the last conuicted of a lye, he answered, pag. 101. that he did indeed offer vp praiers, for the prosperous successe of that great action, but yet that hee did it, with that hart, minde, and sence, because hee then much feared certaine more sharp lawes against Catholikes. And pag. 107. the Judge demaunding of him, whether hee had talked with Hall the Iesuite, and being admonished to answere without Equiuocation, hee stifly and vpon the saluation of his soule, witnessed and said, that he had not beene with him, and repeated the same with horrible execrations of himselfe if it were otherwise. But afterwards, so soone as *Hall* had confessed the contrary, *Garnet* was ashamed, intreated for mercie, acknowledging that he had offended, vnlesse Æquiuocation would somwhat helpe him.

Martinus Nauarrus, then *Azpilcueta* (whose doctrine *Gregory* XIII. affirmeth to be vnmouable, and holy) writ that whole tractate of Equiuocations, as himselfe saith *in c. humana aures. 22. quæst. 5.* in fauour, and on the behalfe of the most famous societie of Iesus. And after some other things, pag. 352. num. 16. he further teacheth, that any man may lawfully conceale this, that he is a Catholike.

Aphorisme. 2.

Also that it is lawfull for the said Iesuits, and other papists, to equiuocate, vpon the interrogatories of Catholicke magistrates: and that no lesse when they haue taken an oath then without it: as for example, when hee that is asked doth not take him that asketh, for his competent Magistrate or Iudge: or if he that is asked, doe suppose, that the competent Iudge, hath not a lawfull cause to aske him: or his aduersarie, hath not a iust cause to contend with him.

So *Martinus Nauarrus, Azpilcueta in d. c. humana aures. 22. q. p.* 348. following *Angelus de Perusio*, and *Iohannem ad Anania*, relateth and approoueth the equiuocation of *S. Francis*, who being demanded of the officers, pursuing a murtherer (but *Siluanus* the Iesuit in his Philippic. pag. 5. for a murtherer putteth downe theefe) whether such a murtherer had passed

that way, where Saint *Francis* was? Hee putting his hand into his sleeues, answered, that hee passed not that way, closely meaning, against all common sense and vnderstanding, that hee passed not thorow his sleeues: and the said *Azpilcueta* addeth, that this doctrine touching equiuocations, is founded vpon that famous fact of the great *Patriarcke* S. *Francis*: to which that is like that the glosse hath, *in c. Ne quis. can.* 22. *q.* 2. which *Azpilcueta*, calleth a solemne and a receiued answer, and praised it as a very iust answer. And in the same place, *Nauarrus* affirmeth out of *Thomas*, that if a guiltie person bee demanded or examined of a crime, by a iudge that doth not proceed Iuridically, or according to law, he is not bound to confesse the truth but that he may vse equiuocation, vnderstanding or meaning some other thing than the words sound. Yea and that he which answereth a iudge or superiour, without, or vnder an oath, may vse a doubtfull speech, whether that fall out, by reason of the diuers signification of the word, or by reason of the diuers intention of the demaunder and answerer, yea though it be false, according to the minde and meaning of the demander.

The same *Nauarrus*, *pag.* 351. saith, that a man is not bound, no not to a magistrate or iudge, vniustly demanding, or adiuring him to answer according to his intention. In like sort the same Nauarrus instructeth a witnesse, telling him that he may say he knoweth nothing, vnderstanding in himselfe, nothing that hee is bound to speake. And in the same place also, hee teacheth plaintifs & defendants that are commanded to sweare, touching slander truth, &c: that if they bee not orderly and iustly commanded by a Iudge, they may denie and affirme, according to their owne mind, not caring for that meaning the iudge hath.

In the same place, *Nauarrus*: So some monarcke, specially if he be the chiefe, neuer lieth, howsoeuer hee answer either by word or deed, alwaies closely vnderstanding some other thing, according to his owne intention. The reason is, because he did not acknowledge a superior, he is not therfore bound to answer.

So *Toletus* the Iesuit and Cardinall, instruct. *Sacer*. lib. 4. c. 21. If a man being sworne, be demanded by his superior, then if he be iustly demanded, he is bound to answer without equiuocation,

but

but if he be vniustly demanded, then he may vse equination, & may answer, not according to the Iudges minde, but according to his owne. And if the offence, of which he is demanded, be altogether secret, then hee may vse equiuocation in answering, and say I cannot tell, meaning notwithstanding in himselfe, to tel thee: or else in answearing, he may say I haue not done it, vnderstanding in himselfe, I haue not done it now, or some such like matter. And so being asked againe, whether he come out of such a Citie (of which there is a common report, that it is infected with the plague) though he bee demanded vnder the power of an oath, yet hee may answer, that hee comes not from thēce, though he comes thence indeed, because, forsooth, he hath this secret vnderstanding in his minde, that Citie is not infected, or else that he himselfe is not infected, though the Citie be infected, because forsooth he doth not any thing, contrary to the chiefe intention of such as keepe watch and ward. The selfe same thing hath *Nauarrus*. in *d.c. humane. pag.* 348.

Other Iesuits teach the like things. *Gregor. de valentia. To.* 3. *Disput.* 5. *q.* 13. *De Reo. puncto.* 1. *&* 2. *& Henry Garnet* in the Acts of *Garnet. pag.* 97. *&* 107.

Aphorisme. 3.

That euen any Catholiks are not bound to answer their mindes to priuate Catholikes, but that they may equiuocate and deceiue them that aske them questions.

Mart. Nauar. Azpil. vbi supra p. 351. By this doctrine of Equiuocation, men may auoid many lies and offences, specially if they answer with some other vnderstanding or meaning: as for example, if we be asked whither we goe? how much money we haue? how much we haue lent? how much we haue giuen? what wee haue written? what this or that man said vnto vs? and sixe hundred such other? we may well answer, and that without sinne, all these points, by vnderstanding, or meaning some other matter. As if a man should answer one that desireth money, a booke, &c. and should say I haue it not, when he hath it indeed, meaning notwithstanding, I haue it not so that I am bound to

lend or to giue, or to manifest, or shew it to thee, or to tel it to thee.

The Iesuite *Iacobus Syluanus*, otherwise called *Iacob Keller*, in his Philippic. an vnnamed Preacher. &c. *p.* 5. It is lawfull to vse equiuocation, and to deceiue our hearer, especially when he that demandeth, is not a superior or a iudge. Am I, saith hee, bound to answer euery one that asketh me a question, according to his owne mind? who hath made me a debter to al men?

Aphorisme 4.

They holde that this equiuocation is a profitable Art, and very good wisdome: and therefore, Martinus Nauarrus Azpilcueta (of whom Gregory the XIII. beareth witnesse, that his Doctrine was vnmooueable, and holy, and whom also the Iesuit Horatius Tursellinus, in the life of Xauerius, saith that he was a man famous, both for godlines & learning) greatlie reioyceth and boasteth of himselfe, that he highly commended, specially to a soueraigne Prince, the vse of this apothegme or saying: he that cannot dissemble knoweth not how to raigne: and that this Doctrine was profitable to that Prince.

In the life of Nauarrus set before his workes.

Martini. Nauar. Azpilcu. in d. c. humana pag. 352. That hee hauing to deale specially with a mighty Prince, abhorring dissimulation, and misliking this apothegme or saying: He that cannot dissemble, knoweth not how to raigne, did not without much fruit answer, that this Art of fayning and dissembling, was a good and profitable Art. And before. *pag.* 349. he called it, out of *Thomas*, wisdome and virtue: and *pag.* 351. he calleth it good wisedome, and saith that they are worthy to bee praised that vse it. And *Gregor. de Val. Iesuita Tom.* 3. *disput.* 5. *quest.* 13. *De Reo. pun.* 2. *calleth it a very wise defence.*

TO THE INDIFFE-
rent Reader, Greeting and Health.

THere is none (if he be any whit wise according to God) that can doubt, but that those last times, which Christ & his Apostles haue so often foretold & spoken of, are now at hand, or rather indeed already come vpon vs. Of which, the Apostacie euery where, far and wide spread abroad through the world, and the euill speeches and railings against those, who alone runne, or at least wise seeme to runne to the quenching of so great a fire, may be one plaine argument or proofe. I meane the Fathers of the societie of Iesus, whom we may truly call that most precious Gold; but whether already tryed, or hereafter to be tred by fire, I cannot easily determine. I should think indeed that gold to be right worthy of any trial, which if it might be made (as we hope it wil be hereafter) nothing either for waight or number, should be taken from the good: but that so many virtues of theirs, being sifted and known, they might bee much better intreated, then theretofore. But to returne to our owne: Their faith, piety, simplicity, and (aboue all) innocencie of life, haue so much preuailed with all men, (who are not vniust esteemers of things) that they haue beene held now for many yeares together, the only defendors of Christian

Doctrine, and right worthy Prelats. Which thing, euen the very holy name of Iesus (which this most holy order pretẽdeth) doth not obscurely declare: where other sects as Protestants, Lutherans, Caluinists, and how many soeuer other haue risen vp, from the time of Christ and his Apostles, haue beene contented with the common name of Christians. But that all may vnderstand by what cunning, or by what indeauors, they haue gotten to the top of this tower of fame, and haue so long time held it, I haue thought fit to publish this short declaration, written by a certaine freind of mine, & now published, he not knowing of it, yea it may be against his will, which also I knowe, will be assaulted, on more sides then one. But so long as we may defend our selues, by the counterpoison of truth & innocencie alone, let the Diuell himselfe, or any otherdefender of Anti christ, vomit out against vs the poison of their malice if they list, wee verily will rest vpon the safty of a good & heedful watch. neither wil we any more esteeme their euill speakings, then the Doggs barkings. In the meane while (thou Christian Reader) take in good part these few things which they put down before hand, and giue (as it were) to thy taste; and being taught by other mens harmes and dangers, learne to be wise. *Farewell.*

K with preceding tract 3

A SHORT TREATISE TOVCHING SOME VERY SECRET AND CLOSE STVDIES AND PRACTISES OF THE IESVITS.

THat which Marcus Cato ſaid heretofore, that it would ſeeme a maruellous thing, if one that from the bowelling of Beaſts, would take vpon him to foretell things to come, beholding another to doe the like, ſhould not laugh: euē the very ſame may any man, not vnfitingly pronounce, concerning the Jeſuits: namely, it would ſeem a maruellous thing, that a Ieſuit looking vpō a Ieſuit, ſhould refraine his laughter. I ſpeake not this of the ſimple Ieſuits, to whom, either through the weakeneſſe of their wit, or opinion of religion, or the ſhortneſſe of time, the more ſecret ſleights & ſubtilties of the Ieſuits are vnknowne (for theſe are reſtrained by ſuch ſeuerity of Diſcipline, that not one of them, vnleſſe hee bee very witty, can ſmell out, what monſter is hatched amongſt them,) but my ſpeech is, concerning the principall Ieſuites, their Regents, Fathers, Prouincialls, Generalls, &c. Of whom there is ſo great a fellowſhip and ſociety in all manner of wickedneſſe, and ſpecially of whoredomes, treaſons, and magicall arts, that it may ſeeme altogether a maruellous & ſtrange matter, if any one of them ſuddenly meeting another, and preſently beholding one, as if it were an example and patterne of himſelfe, doth not withall by and by, fall into very large laughter. It liketh me therefore in this place to rehearſe ſome things, which my ſelfe for the moſt

part

part haue beheld, and haue partly heard from the Ieſuits themſelues, and indeed will name them hereafter, if they dare but ſo much as mutter againſt theſe matters. And I haue at this time, orly layd open all theſe things ſhortly, and in a ſhort deſcription of them. But in good time, if God will, I ſhall more at large, and at length ſet them out, aſſigning all the Circumſtances thereof.

To begin; if a man enter into any Colledge of the Ieſuits, ſpecially built in ſom large or popular Citie (but what meane I to ſay ſpecially when none of their Colledges? is ſet in a baſe and obſcure place) If, I ſay, a man enter into any ſuch Colledge, I would wiſh him, euen at his firſt entrance into the ſame, very diligently to behold and conſider the Porter, who is for the moſt part either ſomewhat old, or if he be any whit young, he is a man of approued fidelitie, & ſecreſie. This man, if any other, knoweth all the myſteries of the Ieſuiticall Caball. With him are left Garments for men and women, of all ſorts and States; with which the Ieſuites being clothed, after diuers manners, euery one of them according to the perſon and place that he thinketh he can anſwer, doth exerciſe maruellous deceits. For ſome time being ſeene in Souldiers attire, they wander vp and downe the ſtreetes and highwaies, and they doe commit filthineſſe in publike brothell houſes, and deuoure euery where. Some other time they put on ciuill apparell, and profeſſing themſelues to be Lutherans, or Caluiniſts, they doe enquire in Innes, what is commonly reported of them, what Councells are toſſed too and fro, and entred into againſt them. Another time they put on a Doctors habit; and glittering with Rings and Gold, they doe openly profeſſe themſelues to be Papiſts, ſpecially where they knowe the more wealthy of the people be, who become their ſonnes, and whom they go vnto, as if they would inquire of ſome other matters, by maruellous meanes inſinuating themſelues, into their familiaritie, and at the laſt exhort them, to commit their ſonnes to the Diſcipline and training vp of the Ieſuits: for, ſay they, we our ſelues haue vſed them for our Maſters, and haue made proceedings not to be repented of. Some other times they put on Noble mens apparell, and hauing hired a horſe to carry them abroad,

they

they go to Princes Courts, vnder pretext to do some duty there. Another while they counterfeit themselues to be banished people, and intreat some releise for themselues, specially from Protestant Diuines and Caluinists, that so they may the better find out, what they are writing against them. And such, certainely do I take them to be, that hitherto haue so miserably deceiued you, right reuerend men: But that you may hereafter the better beware of such searchers and shifters: I wil hereafter tell you what counsell now a daies, euen at this present, I say, the Iesuits doe take.

But now some man will say, to what end, tendeth womens apparell amongst them? Harken and I will tell you; no baud in al Terence, hath beene of such a cunning and close course, to procure harlots loue, as the Iesuits at this day are: for that which others in the secret places, and Chancells of their Temples, cannot attaine by auricular confessions: this fellow easily obtaineth by flattering and sundry sorts of allurements, specially amongst the poorer sorts of widowes and women, which send their daughters thither, to get and receiue the almes that is to be giuen. And adde vnto these, the names of women ending in Er, as Launder, Spinster &c. Now when this most impure Porter, hath once drawn thē into his net, though before they were sluttish, in their torne and worne apparell, yet doth he daintily adorne them with other which he hath in a readinesse, and leadeth them by diuers turnings and windings, to V.B.P. that is, to the Reuerend Lord and Father. And these things are done, not by day light, but when it is somewhat late in the euening, & after that they spend the whole night in gormandies, & dauncing: the younger sorts of the Iesuits, not obseruing these things: for they haue for these purposes, certaine safe or seeled, or if you will, places vnder the ground, as they had, which in times past at Rome were consecrated to Venus, whose beastly prostituting of themselues, to the lust and wantonnesse of the flesh was so great, that the Senate fearing the wrath of the Gods for it, did vtterly ouerthrow that Stue or brothell house; as Liuie witnesseth. And thus much concerning the Porter of the Iesuits Colledge: to which I adde this further, that if any happily behold such or so great preparation

of apparell, and maruaile what it ſhould meane, they are pre-ſently anſwered that all theſe things are kept there, to act Comodies withall, but this is the leaſt principall end.

Now furthermore when thou entreſt into their Church or Temple, doubt not but that thou walkeſt vnder and ouer an iron heauen, cruell Mars is ouer thy head, not that Prince of peace. And vnder thee the pale depth of hell it ſelfe, and the ſhop or ſtorehouſe of tormentors. I will truly relate that which I ſaw; at Prage ouer the carued roofes of the Temple, you ſhall find many thouſands of iron bullets, and whips, as the manner is amongſt the Bohemians, and at the ſides thereof, there are placed many warlike peeces, and great ſtore of muskets, there being placed betweene them alſo, pikes, and partiſans. In the midſt where the ioints of the beames meete, you may behold ſundry heapes of very great bullets or ſhott. The like preparation you ſhall find, at Craco Bya, and I doubt not, but that there is the ſame in the reſt of the Colledges, but perhaps, you will demand as of a ſtrange matter, to what end all this is. I confeſſe that at the firſt, the thing it ſelfe ſeemed vnto me very ſtrange and wonderfull; but thus ſtandeth the matter, the Ieſuits knowe full well, that they are hated almoſt of al men, yea euen of the more ſound Papiſts, by reaſon of certaine things that they haue troubleſomely, and wickedly committed, for they care for no man, no not for the fellowes and followers of their owne religion, ſo that they may gratify and pleaſure the Pope, though it be with the confuſion of all the world, and betraying of their owne Country, Wherefore becauſe they are in perpetual trouble and amazment of mind, they thinke ſeaſonably and well to prouide for themſelues, by this great and warlike preparation. For they feare, and I my ſelfe haue ſundry times heard it from them, leſt that ſhould betide them, that fell vpon the Templers, who, though they were exceedingly popiſh, yet by reaſon of their ambition and couetouſneſſe, became intollerable, and by the conſent of all Chriſtian Princes, yea by the approbation of the very Pope himſelfe, they were almoſt in one moment, taken away and deſtroyed throughout the whole world. Which things alſo happened, to the Pythagorian Ieſuit of the Ethniks in Italy. But they will haue theſe

their defences and weapons kept ſpecially in the Temple, and that for this cauſe, that whether there be any tumult raiſed vp, & Papiſts runne together for their helpe and ayd, they may be ſuddainly armed, or whether the followers of an other religion, vnder pretext of ſpoiling and making a pray, doe breake forth, they may with weapons and ſtones ouerwhelme them from a loft. But in good ſooth tell me, is not this to make of the houſe of praier a Den of theeues?

But heare yet matters which you may more maruell at and deteſt, for theſe are things of gold & iuory, in compariſon of thoſe which follow. Vnder the pauement of the Temple at Græcium, and in other places elſe where, there are Caues and Priſons vnder the earth, into which they goe downe from a loft, by winding ſtayers. Hitherto they carry, as Cacus in Virgil, their robberies & their treaſures, and they lay vp in theſe Caues, great ſtore of ſiluer, and ſo they doe, not only with great conſent of minde, but with incredible pleaſure, execrate and accurſe others as needy and vnworthy ſo bleſſed a Croſſe as theirs is, and for the moſt part, they doe ſo hide their riches and wealth, that they lie directly, and perpendicularly, or ſtraightly vnder the high Alter, and ſo when they ſay Maſſe, they offer ſacrifice aboue vnto Mars, and below vnto Pluto. And in their priſons vnder the ground, you ſhall ſee a wonderfull library, ropes, racks with cords or ſtrings, to make men confeſſe, ſwords, tongs or pinſers, ſtocks, tumbrells wherein mens necks, hands and legges are put together, ladders to which miſerable men being bound, are torne in peeces, by their ioints and members. And if any come into the hands of theſe wicked perſons contemning God, more then Mezentius, that lewd man did, or be vnder the power of theſe bloudy men, that are more cruell then Phalaris, there are not wanting the tragicall garments of butchers and hangmen. Pyramidall caps, hattes dreſſed with long feathers, placards, or ſtomachers, platted or purfled, round about, and cut in peeces, wide breeches or ſloppes, gathering in winde, and comming downe euen vnto the heeles, that with all theſe together, they terriſy, euen him that only beholdeth them, much more thoſe that muſt indure them. And in a miſcheife: to what end is this ſhop or ſtorehouſe prepa-

red, by theſe religious men, and the followers of our moſt milde Sauiour? Lend vs your eares. Theſe inſtruments do captiuate the vnderſtanding of their Diſciples, and if they feare that any man will diſcloſe the ſecrets of the Ieſuits, him they ſhut vp in the ſtocks; and tormenting him, with hunger and want, they doe at the length, by moſt exquiſite torments kill him. I forge nothing againſt them, but write as the matter it ſelfe is. Some two yeares agoe or more there was at Græcium, one Iacobus Cluſæus, a young man of an excellent wit, and nobly deſcended at Carniolum. When they had very miſerably, euen as it were cut him in peeces, with roddes and whips, and that for a very ſmall matter; and that he affirmed, that he would eſcape if he could, and that beſides, he would lay open and complaine of the things that they had wickedly done againſt him, he was committed to ſuch a priſon, from whence he was neuer ſeene afterwards to come out. We ſuppoſed that none of the younger ſort can thinke otherwiſe but that he died vnder theſe cruell and bloudy torments. This example of ſtrange and vnheard of cruelty, which ſhall in good time be committed to writing, which al the circumſtances thereof, (& that poore man Cluſeus himſelfe if he had liued, meant to haue done) I will publiſh hereafter. As likewiſe, another not vnlike wicked act, committed againſt one Martinus, whoſe parents yet liue, at Wittenberge I thinke, or Mylberge, I meane the miſcheiuous robbery, committed by the Ieſuits of Fulda: and how manie women thinke you, haue beene deſtroyed in theſe deepe Dungeons? How many infants murdered? how many young men of famous and large patrimony taken away? J For my part doe not ſuppoſe, but right firmely Conclude, that ſo often as in the night time, our Nouices haue heard outcries, roarings, groanes, ſighs, and moſt miſerable lamentations, (feare thruſting out of the bodie, moſt cold ſweates, and horror cauſing the haires to ſtand vpright) they did beleeue that they were the ſouls of them that were lately dead. but J beleeued, that they were them that were new borne, and ſlaine but a little before.

But that the Jeſuits may not ſeem to want anie thing belonging to extreame diueliſh malice and naughtineſſe, they are wont in theſe and ſuch like places vnder the earth, to ſet out a ſpectacle,

pleaſant

pleasant for the diuell to behold, namely, that some hauing put on terrible Vizards, come out with horrible yellinges, the Nouices being called out to looke vpon this tragedie. For those that are of base, or dejected Courage, they admit not them as degenerate persons, to the secret of the magicall Artes: but send them away, to the first entring of the inferior Artes, but they marke diligently those that are more bold & couragious, & reserue them for more serious studies. But many times these matters fall out very vnfortunately: as for example, in the yeare 1602. in the moneth of September, it fortuned at Prage; that to fiue principall Iesuits, presenting themselues vnto the yonger, vnder diabolicall vizards, the sixt mingled himselfe with them, and hee was doubtles a very diuell, who did so imbrace in the middle, one of those fiue, and pressed him so sore, that within three daies after he died: this act was knowne to the very bleare-eied men and barbers of Prage, and yet they were not, by this tragicall issue feared, but obstinately persist, in the sacrilegious study of Magike. But amongst all the Iesuits, *Peter Cotton* the freench man, excelleth in the skill of magicall Arte, whom the king himselfe so highly esteemeth, that he admitteth him to his table, and hath diuers familiar speeches and conferences with him of whom also the Iesuits themselues boast, that hee hath a glasse, glistering or shinning as the starres, in which he plainely represents and shewes to the King, whatsoeuer he desireth to know: neither that there is any secret, nor any thing done or consulted vpon, in the inward and secret places of other Friers and monks (and if you will, of monarkes also) but that by the benefit, of this glittering glasse, or rather if you will, of this endeuillished glasse, he is able to bring the same into light. And indeed the Iesuits, trusting cheefely vpon the skill and indeauor of this magicall Iesuit, haue so farre preuailed, that they haue indeauored to draw a certaine Prince of the Empire, and hee professing the Gospel, vnto their side, because that hee hath beene reported to bee wonderfully delighted with the study of magike. Now for the Nouices, whom they appoint to learne this Art and skill, they expound vnto them, those nineie propositions, which the Earle of Merandula, set vp at Rome. Also *Iohn Tri-*

thenius his booke, *De secundis*, also *Cornelius Agrippa*, his booke *De occulta Philosophia*, also *Theophrastus*, touching constellations and seales of the Planets, also a certaine Abbots steganographi, also *Paules* art, or according reuelations, in with tearmes they meane, Saint *Paule* himselfe, whom they say was furnished with Art Magike, and that thereby he receiued, so many reuelations from God and at last they affirme, that Saint *Iohn* was skilfull in that Arte: yea they doubt not to affirme, that Christ himselfe, was euery maner of way, a most absolute magician: and I my selfe, haue oftentimes heard them say so, and if need be can tell of whom. And thus farre concerning the Iesuits temple: vnto all which I adde, that those lurking places vnder the earth, or as we would say, Circes dens, are for the most part vnder the quire or Chancell, but not where the people commeth.

But now when you shall passe from the temple, into their studie, (for of their Chamber hauing three beddes in it, and of the void place wherein they recreate themselues, as also of the discipline of their Nouices, that now haue tied themselues by vowes, and of the liuing together of the rest of the Schollers, that are committed to the Iesuits charge, as also of the method and order of their studies. I will not speake of at this time, but will deferre it till another season, and the most of these things may be known else where: now say I when you shall come to their studie, turne thee to the right side, and thou shalt see a very choice and well furnished library, with all sorts of authors, all the bookes, are bound in leather or very Cleane Velume, and glitter againe with gold and siluer. Such of them as are for dailie vse, are set vpon hie places and long shelues, and are tied there with chaines. The fathers of the Societie, may onely goe to the inward library, and borrow from thence what bookes they will. But for the yonger sort, those bookes of dailie vse are open, neither is it lawfull for them, to take a iot out of the rest, without the leaue of the regent. Furthermore in this library, there are no bookes of heretikes, but only the bookes of approoued authors and Catholikes, for they iudge them vnworthy to haue any place amongst the rest: and it may be, that they feare lest they should infect others with some pestilent contagion: wherefore

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turne thee now to the left side, and there thou shalt see the miserable bookes of heretiks, placed in very mournefull and heauy manner, and the same bound in black leather and foule parchment, & all of them died ouer with blacke and sad Colour: it is not lawfull, no not for the fathers of the societie themselues, to take any thing away out of these which they doe desire, without the foreknowledge of the Regent. And as for the yonger, they may not so much as aske or desire it, vnlesse before hand, they doe in some verse, or other writing, by all sort of Rayling, rend in peeces that very author, whose writings they desire to know. Betweene these libraries, there is placed in the middest their studdie: which is distinguished, by many seates, and separated one of them from another, by curtaines of skie color. On the right side set the Fathers of the Fellowship, on the left side the Iuniors, who haue already taken some orders, the other nouices, are mixed with their common companions, the better to obserue them, and with continuall speeches specially touching the wealthy and only heires of their patrimonies to beate into them the Iesuiticall sweetenesse and excellencie of that sect.

I will put downe nothing here touching the studies of the Iesuits; but will briefely declare, the triall and examination of the prouinciall: which I thinke is no where else put downe. Euery prouinciall hath his name, from that prouince or kingdome rather that is committed to his inspection or care. It is his office to visit their colledges, to reckon their Rents, and valew their commings in: and moreouer diligentlie to marke, who amongst great and noble personages, are Carefull to haue their Children taught in the Colledges, and how many in number there are of them: also whether there bee yearely any increase of disciples, & inlarging of their wealth and goods? likewise whether there be any and how many, conuerted from Luteranisme. If there be none at all, or there be any change of the Popish religion made, or any lessening or losse of good men, he reproueth their negligence and dastardlines, and sharplie commandeth them to repaire the losse they haue receiued. But if they shall notably behaue themselues, and turne many men to them, he highly commends them, and as it were extolls them to heauen. Moreouer he

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inquireth what opinion the neighbour heretikes haue of them: what are the counſells of Noble men: what conuentions they haue: and how many, and where: likewiſe what they doe determine, and what they toſſe in their mindes: alſo whether the Princes of heretikes be often at home, or abroad elſe where, and to whome they moſt commonly goe, of what diſpoſition euery one is, with what matters they are moſt delighted, whether they haue any care or regard of the Common-wealth, whether they be held in with ſome loue and ſtudie of religion, or whether rather they giue themſelues ouer to wine, women, hunting and ſuch like: whether they haue any Catholiks in their Court: what are the peoples ſpeeches concerning their Princes, whether the Churches of their aduerſaries increaſe: whether the Paſtors of thoſe Churches be learned and diligent men, or whether they be drowſie or vnlearned: whether the profeſſion of diuinitie, floriſh in the bordering Vniuerſities: whether the diuines haue famous diſputations, & ſpecially againſt whom they diſpute, what bookes of late haue bin publiſhed, & of what ſubiect: To theſe and ſuch like things if they anſwer well & fitly; the regent and the reſt of the fathers, maruailouſly commend their induſtry and watchfulneſſe; but if they anſwer otherwiſe, and hee find them ignorant of theſe matters he ſharpely diſcommendeth them. What ſaith he, will you be drowſie and ſlothfull, and goe about to deſtroy the Roman Church? How will you approoue carleſneſſe and ſluggiſhneſſe to the Popes-holineſſe? Why doe you not inſinuate your ſelues, into the managing of matters? Why are you fearefull? Why doe you not without feare attempt the matter? Theſe things ſhould haue beene acted, yea brought to perfection a good while agoe. Conſider the incredible watchfulneſſe of the heretickes, and yet you lie ſnorting and ſleeping: with theſe and ſuch like words, he both reproueth them, and ſtirreth them vp. And at the laſt he inquireth, of their diſciples that liue together, and of the reſt, how many in number there are of them: how much euery man proceedeth, and vnto what ſtudy euery one inclines himſelfe. Whether any of them, bee more ſharpe and ſcrupulous then others, for they thinke that ſuch are altogether to bee remooued from the ſtudy of diuinitie; vnleſſe hee be

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well exercised in schoole disputations, and indued with an opinion of religion. Besides this he inquireth, whether they haue any in their flocke, that for the inlarging and amplifying of the Roman Church, would not doubt, to bind himselfe to do some laudable and famous fact, yea euen to giue his life, specially if so be it necessitie at some times should seeme to demand it. At the last, he sendeth all these things, sealed vp together to Rome, to the Generall there, by whom they are immediatly signified to the Pope; And by this meanes, there is nothing done or Consulted vpon thorow out all Christendome, that is not by these traitors to kingdomes and Empires, made knowne to the Pope. By this prouincial also, the Iesuits are translated from one Colledge to another, and that almost with in euery three yeares. In the last place I wil adde, the maruailous deceits and subtleties of Iesuits, which being very lately, & that by common consent and counsel framed to subuert the state of the Church and Common-wealth in the Roman Empire, they haue indeauored, and doe yet to this day indeauor, to bring to effect. For this is indeed their onely end, to see by what meanes they may make iarres betweene the Princes of the Empire, and to take away the Principall doctors of the Church, and so to bring into Germanie, the Spanish crueltie, and the Popes primacie. Concerning which I well remember, that I haue heard, Dell. Rio. their Prouinciall speake. The Counsell and machinations, are for the most part such as follow.

At the first, they consider and striue, how to alienate the minds of the most mightie Princes of the Empire, one of them from another. This is the end they aime at. Now the meanes to alienat and estrange one of them from another, is that diuersitie of Religion that is among them. The Emperor must so declare the libertie of religion to haue place, that since the transaction at Passauium, it shall not continue, vnlesse things first taken from the Church be restored. Now they know, that the Princes will certainely refuse and reiect this. And therefore he must let the Princes alone, and demand the same matters of the Imperiall Cities: now they will either obey him or not obey him. If they doe the former, all is well and the matter is in safe-

tie: if they do the latter, then he must proscribe them, and deliuer them ouer, to the neighbor Princes, alwayes one of them being a Caluinist, and the other a Lutherā, to be spoiled of them. For the Papists did not think, that the Princes would be so wise, in the cause or matter of Donawerd, but that at the least, either the Pauls-graue, or the Duke of wittenberge, would oppose against the Duke of Bauier. By which meanes euen they themselues also should haue beene proscribed: and euery way of pacification, not onely with the Papists, but with the Caluinists, should haue beene cut off. But because they dealt more wisely then men supposed, the Iesuits turne themselues to these crafts and subtelties. For if some one or other of the Cities of the Empire bee proscribed, none of the Princes would be so temperate or moderate, but that hee would rather, by the Common prey prouide for himselfe, then that it should be taken by another that would contend with him for it. And thus much they doe for the generall.

Now for the speciall, they hold that men must labor this, that the Princes of Saxonie, must be set at iarre amongst themselues, and so their power weakned and broken, and they suppose that this may most fitly be performed: First, if the primacie and gouernement of Magdeburge, (which now belongeth to the Elector of Colen) be appointed and committed to the Duke of Bauier, to be gouerned by him. But that they know the Duke of Brandeburge, and the Duke of Saxon will not easily yeelde to. Secondly, if that fall not out as they desire, then some cause must be pretended, for which it seemeth or should seeme, that the Duke of Saxon is to be remooued from his Electorship and dignitie, for so in former time, did the Noble men of the Empire, depose Vinceslaus from the Empire it selfe, because he seemed vnto them, somewhat cowardly and fainthearted, yea that the Emperour may haue iust cause to remoue from the Electorall dignitie the Duke of Saxon because he is daylie druncke. And therefore that he should giue ouer and restore this dignitie, to the Familie or stocke of the winarians. And because that the Princes that are yet vnder yeares, are vnfit for the gouernment they should commit it to Henry of Brunswick, a very learned and vigilant Prince.

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This matter if it bee pursued, will without doubt stirre vp incredible troubles, thorowout all Saxonie, that so they shall impaire their forces, and destroy one another, that they shal not be able to withstand the enemie, that will presently come vpon them. Now as concerning the Marquesse of Brandeburge, and the Princes of Pomerland, they must indeauour, that the King of Poland the Emperors kinsman, must so agree with his vncle Charles, the King of Swetia, that they subiect Prussia, to be diuided betweene them. And this must be one point among other to be concluded, that he of Brandeburg shall by his forces hinder & resist what he can. As for the Lantsgraue of Hassia, he must be vrged, equally to deuide the inheritance, with his cosen Ludouicus, and to resigne vp the gouerment of Herfeild, to the Bishop of Herbipolis, which if he doe not, he must be proscribed, and his territories must be giuen to Ludouicus. Now for the Duke of wittenberge, and the Paules-graue, they may easilie be made to iarre one with another, specially if the Duke be inforced to make restitution of certaine Abbies and monastaries, which if he refuse to doe he must be proscribed, there being giuen vnto the elector, sundry neighbor monatteries, and amongst the rest one especially which he is said greatly to desire.

These are the deadly councells of the Iesuits, which I haue heard, with great amazement and admiration, euen from their owne mouthes: and there are very many other besides, which I doe not now remember. Yea the peace that they would seeme to procure in Turkie and the Low-countries tendeth to this very end. But God I beleeue hath so directed the matter, for the good of the Church, that the enmities and discords, which they indeauour to sowe betweene the Princes of Germanie, may now be seene to breake forth and burne, betweene the Emperor himselfe and his brother Mathias, most addicted to the Pope, and his very deare Sonnes. Moreouer, this is consulted of, and concluded amongst the Iesuits, to send forth certaine, very audacious murthereres, who by poyson may kill, the principall Doctors and teachers of the Euangelicall, and Calumian Churches, and furnished, with such great skill to poison, that they shall be able to infecte dishes, Saltsellers, basens, Cauldrons, and other

vessells whatsoeuer, appointed to daily vse that though they be twentie times wiped ouer, and made cleane, yet they shall retaine the force, of most deadly and present poison. Wherefore I exhorte all godly and sincere gouernours of the Church, that they would hereafter diligently looke vnto themselues, and not easily credit or beleeue any man, but such as in former time, they haue had good triall of.

These things could neuer haue come into my minde, neither indeed should euer haue come, but that I haue heard euery one of them, and many more and greater, from the chiefe fellowes of this Iesuiticall sincke; and tooke it to be my duety to publish the same for the safetie of my countrie, and the good of the Church: now onely laying open the rude draught thereof, but in good time if God will, to painte it out, in all colours and circumstances, of place, time, and persons. At Ausborough the 21. of March,

1608.

THESE STRANGE AND wonderfull miracles of the Iesuits: are to be Consecrated, and Dedicated to perpetuall posterity.

Consider yee people, Marke yee Citizens, and Comon-welths men.

FAther Coten, hath ouerthrowne the Pillar, that serued to set out a most detestable murder, and was erected for an euerlasting example of publike punishment. Vpon these beginnings what will hee not afterwards attempt and doe, euen to ouerthrow law, to deride the authoritie of iudgement seats, to destroy publike liberty, to corrupt youth, to bring in Spanish manners, to violate edicts, and at the last, to thrust, yea to throwe the King out of his throne?

O right fortunate King, keepe thy selfe carefully from this pestilence, which hath added vnto the Catholike religion of their Ancestors, a new sect, and teacheth men to contemne Church-gouernors, and to scorne Magistrates. Looke whomsoeuer it breaketh on, it killeth them. Let the ensuing examples serue for proofe thereof.

1 Sebastian, the last King of Portugall, by the hypocriticall Councell of these fellowes, vndertooke, and that with the losse of his life, that miserable and vnhappy voiage into Barbary. And so atchieuing their purpose and desire, the kingdome of Portugall, by fore-deuised subtelties, and the yearely reuenues thereof, by a full and rich recompence, came to the King of Spaine.

2 William Prince of Orange, though by Gods miraculous protection of him, he had sundry times escaped the crafts and cruelties of these bloudy fellowes, was yet notwithstanding at the

laſt trayterouſly ſlaine, by a miſerable and lamentable death.

3 Henry of Valois, the third King of France, of that name, through wicked Councells, conceiued and forged in the Ieſuiticall ſhop, was ſlaine with an impoiſoned knife, by James Clement the Fryer, at Saint Cloe.

4 William the Duke of Bauier, was through his own ſtrange and vnheard-of ſimplicitie, ſo beſotted by theſe inchanters of moſt wicked ſuperſtition, that he preferred a monkiſh life, before the gouernment of the Common-wealth: neither was hee able, euen vnto this day, notwithſtanding his incredible bounty and liberalitie, to ſatiſfy theſe inſatiable Wolues.

5 Whilſt Iohn Caſtle, ſubmitting himſelfe to the execrable councell of theſe Maſters and teachers, durſt be bold, by a more ſpeedy raſhneſſe, then good ſucceſſe, to aſſay to ſtrike the throate of Henry the fourth, King of France, and of Nauarre, the knife, with vnlooked for hope and helpe of the Kings health & ſafety, did but ſtrike out a tooth of his.

6 Sigiſmond King of Polonia, did vnſeaſonably ſtirre vp ſtirrs in Liuonia, theſe men being the inuenters and contriuers thereof, and by attempting an infortunate iourney into Sweuia he vnderwent the perill of his life; and at the laſt loſt his ancient kingdome.

7 By the meanes of one Alphonſus Catillus, of that ſociety and fellowſhip, Sigiſmundus Batthorius, a Prince of Tranſilusnia, violated the couenant of peace, when the Nobles of his territory, did contradict the ſame: beſides, hee purſued his ſtocke and kinſmen vnto death and deſtruction, and intangled himſelfe in inextricable warre, and was at the end put beſides his gouernement, and being now miſerable, and without honour, waxeth old and liueth in Bohemia.

8 Ferdinando, Arch-Duke of Auſtria, by the bloudy motion of theſe men, hauing firſt broken his faith, did thruſt his ſubiects into exile, and following their pernicious councell, did through the iuſt iudgement of God the auenger (himſelfe alſo in the end running away) leaue his whole territory & Country to the Turke and Tartars, to be ſpoiled of them.

9 Rodulph the Emperor himſelfe, hardly eſcaping the crafts

and

and ſnares of the Popelians (whom theſe fellowes had ſuborned and made againſt him) did at the length vſe the counſell of theſe Sectaries, and brought in ſword and fire into Tranſiluania, which before, was by a warlike ſtratageme or cunning craft taken from Sigiſmundus Batthorius. He cauſed Caſſouia, to become hopeleſſe; and euen now, in a doubtfull iſſue of warre (the Turkes being euen vpon his back as it were) he contendeth about his authority and gouernment, with the Hungarians his owne people.

10 By the diueliſh councell of theſe idle headed and madbraindmen, it miſſed not much, that that famous King of England and of Scotland, James the firſt of that name, together with the Queene, their Sonne & all the Nobles, in a ſolemne aſſembly and Parliament, had, euen in a moment almoſt innocently periſhed in the aire by a kind of death neuer heard of before, and deteſtable euen to the very barbarous people themſelues, that is, by much Gunpowder hid, and for that purpoſe to be ſet on fire, euen to blow them vp into the aire together.

11 Demetrius, vnhappily drawne out of Polonia, and ſet on worke, by the bloudy wiles of theſe his holy Fathers, was gladly brought back into Muſcouia. But whiles he liſtned to the pernicious councells of theſe Suites, and ouerthrew the Moſcouian rites and orders, he fell in the end by an admirable deſtruction, and he in one day wickedly loſt the Empire he had gotten, and his life, and there periſhed with him a great number of his aſſiſtants and Guard.

12 The famous Common-wealth of Venice, by the inſatiable couetouſneſſe and ambition of theſe Phariſees (who little or nothing regard the vow of pouerty) was brought to no ſmall difficulty and exigent, whiles theſe fellowes indeauour, by marueilous plotts and practiſes to build vp, and eſtabliſh the Spaniſh crueltie, and that by the ruine of all the Principalities of Europe.

13 Stephanus Botſchay, Prince of Tranſiluania, while fortune, as we ſay, fauoured him, did courageouſly oppoſe himſelfe againſt the bloody perſecutiós, that theſe men had raiſed vp, but yet at the laſt, by the ſuborned and ineuitable labour of theſe fellowes, he was taken away by poiſon.

These former examples, teach Noble, men and great Peeres either that they must be wise and circumspect, or else that they must perish: for a Iesuit, to his owne praise, saith that he is al and euery man. Belike his meaning is, that he possesseth al the vices and faults, which are dispersed through all mankind, and that they are contained in his foure-cornerd head or cap, as if it were in a center.

FINIS.

+ There y^e a book of Pet Cygnæus the Jesuits Rights & Politica, printed at Spaine 1614.

Qu^re whether it be y^e same w^th this.

Ecclesia

4

A TREATISE of Ecclesiasticall and Politike povver.

SHEWING, K. Risher (Edmond)

The Church is a Monarchicall go-
uernment, ordained to a Supernaturall and Spiri-
tuall end, tempered with an aristocraticall or-
der, (which is the best of all and most
conformable to nature) by the great
Pastor of soules Iesus
Christ.

Faithfully translated out of the Latin originell, of late publikely printed and allowed in Paris. 1612.

2. who was ye Author.

Now set foorth for a further warrant
and encouragement to the Romish Catholikes of En-
gland, for theyr taking of the Oath of Allegiance; seeing so
many others of their owne profession in other Coun-
tries doe deny the Popes infalibilty in iudge-
ment and temporall power ouer Prin-
ces, directly against the do-
ctrine of Iesuits.

To the PRINCE.

Printed by *VV. S.* and are to be sold by *Iohn Budge*, at the great South doore of Paules, and at Britaines Burse.
1612.